

The Sabbath Recorder

to serve the Twin Cities Church every other Sabbath afternoon at three o'clock. He has also filled the pulpit in other churches in the village of Dodge Center recently. — Correspondent.

WATERFORD, CONN. — In 1954 the Mystic Seaport at Mystic, Connecticut, bought and moved the old church building which was formerly the Seventh Day Baptist Church at Greenmanville. This building was used as a church until 1890, when it was sold and used as a dwelling which housed several families.

The Mystic Seaport has decided to open the church for services to be held by those of Protestant, Catholic, or Jewish faith, and a service will be held every Sunday afternoon at 5 o'clock. Our church will probably have an opportunity to conduct a service in the near future.

SABBATH SCHOOL LESSON

for March 1, 1958

One in Christ

Lesson Scripture: Eph. 4: 1-7, 11-16.

Accessions

Los Angeles, Calif.

By Testimony:

Roy C. Vandersloot
Mrs. Roy Vandersloot

Chicago, Ill.

By Letter:

John A. Conrod

Denver, Colo.

By Baptism:

Kenneth Harrison
Mrs Emma Davis
Miss Janet Turpin
Miss Heidi Randolph
Larry Knox

By Letter:

Irwin Randolph
Mrs. Sue Randolph
Rev. Kenneth E. Smith
Mrs. Dorothy Smith

By Testimony:

Mrs. Bethel Knox

Births

Braswell. — A son, William Norman, to Dr. and Mrs. Harold M. Braswell, Jr. (Miriam Seager) of Owen, Wis., on December 30, 1957.

Sibley. — A son, George Neil, to Richard M. and Kathleen Clement Sibley of Pittsburgh, Pa., June 29, 1957.

Obituaries

Haskins. — Mrs. Isabelle, was born Jan. 29, 1866, and died Jan. 21, 1958, at the hospital in Chippewa Falls, Wis.

She was born in Ohio, but her family moved to Wisconsin when she was a young girl. On her birthday in 1884 she was married to Eugene Haskins at Adams Center, Wis., and moved to Milton. In 1907 the family settled in New Auburn where for fifty years she has been a member of the Seventh Day Baptist Church. During the past few years, her eyesight failed, but her interest in the church and community continued strong.

She is survived by three sons: Claude, at home, who has looked after his mother for many years; John, of Evansville, Wis., and Earl, of Port Angeles, Wash. Also surviving are 9 grandchildren and 29 great-grandchildren.

Funeral services were conducted by her pastor, the Rev. Don A. Sanford, from the church and burial was in the local cemetery. This was the first funeral in the new church, a fitting tribute to its oldest member. — D. A. S.

Clarke. — Ann Cora, daughter of Sherrill Joseph and Harriet Saunders Clarke, was born July 12, 1869, near Milton, Wis., and died January 14, 1958, in Janesville, Wis., following a prolonged illness.

Educated in the public school of Milton, Milton Academy, and Milton College, Miss Clarke prepared herself for teaching. She was a teacher in Wisconsin high schools until 1926.

The child of devout Christian parents, she was baptized in 1877 by the Rev. E. M. Dunn and joined the Milton Seventh Day Baptist Church — an active church relationship that she maintained for eighty years. She served as Sabbath School teacher and officer, treasurer of the Women's Circle, and member of the choir.

Her interest in cultural and community life is evidenced by her active membership in the Women's Village Improvement Club and her long affiliation with the WCTU and The King's Daughters.

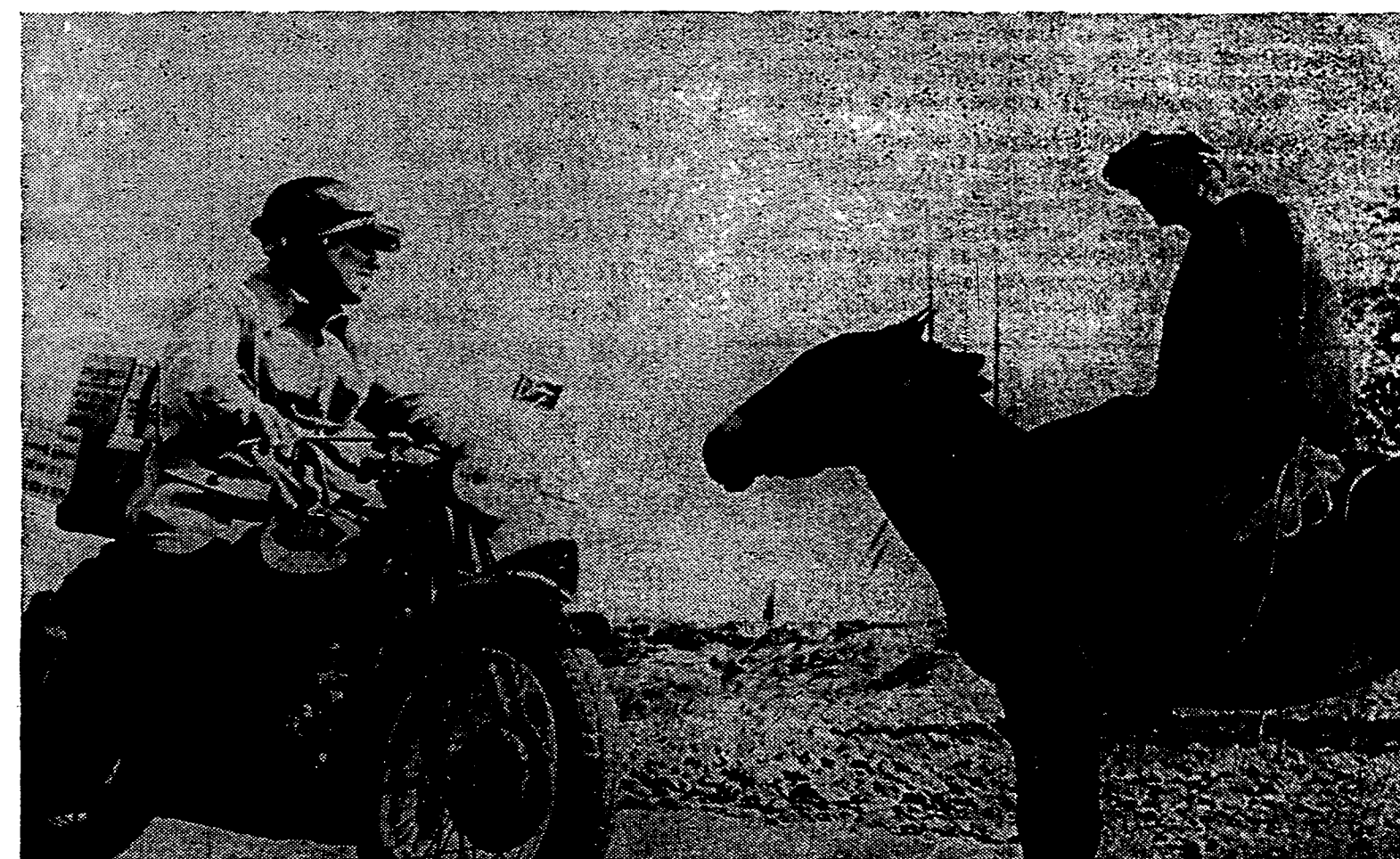
Surviving are four nephews: Roy Clarke of Fergus Falls, Minn.; Howard of San Fernando, Calif.; Harlow of Janesville, Wis.; and Walton of Kent, Ohio.

The funeral service was conducted from the Milton Church by Pastor Elmo Fitz Randolph. Burial was in the Milton Cemetery. — E. F. R.

TEACHERS!

Have you considered the advantages of rural living? Here is a chance to teach a country school located in the heart of Agricultural America, near a Seventh Day Baptist church which welcomes you. Salary \$225 - \$270 per month. There are at least five openings in the county. For further information write or call —

Wayne Babcock, Vocational Chairman
North Loup, Neb. — Phone 146



CWS Photo

MOUNTED PASTOR AND PARISHIONER

The mule with laid-back ears expresses hostility toward the unfamiliar Italian mount encountered on a narrow road, not understanding that its rider is a minister of the Gospel talking to a Protestant church member and carrying Christian literature and relief supplies to needy Waldensian families. Doubtless the mule will soon learn to accept the bearer of such good news. People also learn to lend willing ears. How do you hear?

The Sabbath Recorder

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Member of the Associated Church Press

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Are We Responsible?

Many have leveled the accusing finger at adults in the current wave of juvenile delinquency. J. Edgar Hoover points at parents in a little different way than others have done and in a way that may well make many of us squirm. His investigations lead him to write that much of juvenile disrespect for law can be traced to the "miserable examples" of adult motorists who "beat the law" on the highways and boast about outwitting traffic officers.

Can it be true that we have forgotten that driving time is as much a part of life and example as the time we spend with the family in the evening — or at church. Perhaps we remember when the whole family is in the car on a Sunday afternoon and forget it when we try to beat the traffic rules during the week. When will we learn that our children cannot be easily deceived — that they will as readily follow us in our inconsistencies as in our best moments. We may not be at home nearly enough, but we are at home enough for the youngsters to pick up our bad attitudes and habits and use them as patterns at times that suit their own convenience. Teen-agers are often better trained than we realize in the art of "figuring out" the behavior of their parents. Television and radio make them adept at this game. Possibly we do not have so much to fear from the example of the villains or the half-good characters on the TV screen. Mr. Hoover would apparently suggest that all too many parents have confused their children by failing to maintain consistent standards of righteousness, particularly in relation to traffic laws.

The other day we read something else about adult driving habits which is a matter of Christian concern. It was a statement relating to the percentage of highway accidents attributable to angry drivers. We who are always sober in the sense of not being under the influence of alcohol are not always sober in the Biblical sense. We may not be calm, courteous, and generous in our driving habits. We freely speak of fighting the traffic. When we literally do that we become angry drivers with clouded minds and impaired judgment. We try to punish those who

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may slightly infringe on our supposed right-of-way, or we may vent our anger on the innocent next-in-line car. Christianity in our modern age must be made to extend to the time we spend behind the wheel.

The problem is not new. In the Old Testament times there were men like Jehu whose driving has become proverbial. Angry driving is an expression of the self-life which is the opposite of the Christ-life or Christlikeness.

If Christ were here in the flesh in this twentieth century of His era, certainly He would show us how driving can be a pleasure and not a contributing cause to juvenile delinquency. But can we take refuge behind the fact that He gave no specific instructions about operating a motor vehicle? He has told us how to live. Let us apply His principles and show ourselves worthy of being called by His name.

Graham's Impact

In the Sunday edition of the *New York Times* (Jan. 26) appeared an article by George Dugan entitled "Graham's Impact Held Fleeting as Ministers Appraise Crusade." The article was based on a poll of 504 clergymen to which one third responded. The Protestant Council of the City of New York which sponsored the crusade is quoted as being very enthusiastic about its lasting impact. Some ministers who were opposed to it before it began are of the same opinion still and the title of the article probably reflects their viewpoint. A Congregational minister, Frederick Reustle, wrote thus:

We did not co-operate in any way, nor did we actively oppose it. Some of our people visited the spectacle out of curiosity. One man took his children "so that they might experience a phenomenon in American life that will soon disappear."

This particular minister claims that the crusade converted no rabbis, no Jewish people, no intellectuals, no artists, and was therefore a total failure — statements which are certainly open to question and should be challenged by the people in these categories who were converted.

Baptist ministers, in general, according to the *New York Times* article, reported

MEMORY TEXT

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? Luke 15: 4.

the greatest results from the work of Billy Graham. The author noted a sharp demarkation between the so-called conservative and the more liberal groups in their estimate of the situation. Mr. Dugan notes that three Unitarian ministers and one Universalist were unanimous in calling the results of the Graham campaign "completely negative."

On the same Sunday on which this article appeared your editor sat with a Negro woman from Long Island on a crowded New England train. Conversation with this woman brought the information that she had been in the Roman Catholic fold since girlhood. She thought it strange that she had never heard of Seventh Day Baptists and was glad to read and discuss an informational tract. The Billy Graham meetings were mentioned. She had not attended but once or twice she had seen the evangelist on television and was most pleasantly impressed. He had urged on one occasion daily Bible reading, assuring his listeners that the day would go much better if one started it with at least a small portion of the Bible. The Catholic lady started the habit and was continuing it with much blessing, she affirmed. A friend of hers, also a Roman Catholic, started reading Scripture at the same time. To your editor this was a very interesting testimony, just as valid as the headlined opinions of some church-bound, thought-grooved ministers.

We need and must have a "New Evangelism"; not an attempt to find a new source of power, nor a new substitute for the old Gospel, but a new path for the old power. This can only be found in the singleness of purpose, the consecration to victory, the whole-souled obedience to orders. We must become receiving and sending stations for the power of God.
— Hyman Appelman.

Are Protestants Hostile to Morality?

It has been charged by a Jesuit editor, the Rev. Thurston N. Davis, that there is among non-Catholics a "smoldering hostility" toward the Legion of Decency, a Roman Catholic group which gives moral ratings to motion pictures.

In a communion breakfast address before 1100 Catholic employees, executives, and performers in the motion picture industry, this editor of a national Catholic weekly strongly deplored what he called a growing "rigid and frigid relationship between a relatively large and vocal group of non-Catholics and the Catholic Legion of Decency." When the Legion was started in 1934, he went on to say, it had good support from both Protestants and Jews. That co-operation has since "been almost entirely dissipated."

To illustrate his contention that Protestants were not taking a stand against morally offensive pictures, the priest named two very prominent New York clergymen who had not spoken out against "Baby Doll," a picture condemned by the Legion of Decency.

What the speaker failed to see or at least to mention was the reason why Protestants have lost their enthusiasm for such a good-sounding organization. The fact of the matter is that unbiased observers noted that the Legion did not stick very close to its name. It seemed to condemn all pictures which had a Protestant emphasis just as readily as those which were indecent in the generally accepted sense. The blacklisting of films appeared to be based on denominational non-acceptability as much as on moral looseness. What, for instance, is so morally wrong with "Martin Luther"?

The Catholic churchmen lament that the Legion of Decency has lost favor and lay the blame on those who no longer walk with them. Is it that Protestants are hostile to morality? Oh, no! Examine the records. Back on the farm we would quote the proverb, "Their chickens have come home to roost." If the Legion of Decency had operated within the meaning of its name it would still have the respect of

non-Catholics. Its leaders should probably be satisfied that they had that unsuspecting respect as long as they did. We doubt if the purpose of the organization changed between 1934 and 1958. It was just that people outside the fold came to realize more clearly that the purpose was more to build up the Catholic church than to condemn indecency on the screen. It has become necessary for Protestants to set up their own program for evaluating film productions.

"The Bells"

Mrs. Margaret T. R. Horn, of Annandale, Virginia, has written to the Chief of Chaplains soliciting the interest of all chaplains in the program of "The Bells" — a century-old custom of having church bells rung from 7:00 to 7:15 on Saturday evening. The plan of "The Bells" is to gradually establish in the United States an American version of this custom.

In the program of "The Bells," since Saturday evening is either the close, or the eve, of a day dedicated to God by the three principal faiths in America and by most of the smaller religious groups, people of all faiths are invited to join in the program of "The Bells for Brotherhood."

Here is something of interest to Seventh Day Baptists although the originator of the idea probably did not have people of our faith in mind when she suggested this program to the Chief of Chaplains. For one thing, it calls attention to the Bible reckoning of the beginning and ending of the Sabbath. Properly publicized on military posts, the ringing of these "Sabbath bells" might influence to some extent great numbers of the young men of our nation and prepare them for a greater appreciation of the Bible and its Sabbath message.

The Chief of Chaplains has encouraged all chaplains to give consideration to Mrs. Horn's suggestion of the playing of chimes over public address systems. Perhaps the idea would catch on in civilian communities as well. It would be an area of co-operation between churches in which Seventh Day Baptists could well take an interest.

MISSIONS — Sec. Everett T. Harris

A New "Missionary"

By Rev. Leon R. Lawton

Friday, January 31, 1958, was a notable day here in Jamaica! On that day the weary and worn Chevy was retired from active missionary service to be replaced by a shining newcomer — a Volkswagen Station Wagon. Thanks to the generous and sacrificial giving of Seventh Day Baptist young people (and oldsters too) this was possible. And the timing could not have been more opportune as the Chevy was demanding more money for repairs.

What of the newcomer? She (I guess this is correct) is a bright blue color with ample room and adaptability to the work. An organ, a few sacks of cement, or eight young people bound for a service at a country church can be accommodated. Her motor, though small, is powerful enough to climb the hills and pull the load over the Jamaican roads. And the food bill — only about one half of what her predecessor demanded. She is noticed, too, by those who see her. No, she is not named as yet, but she bears proudly the markings of those whom she serves as on each side are displayed the words, "Seventh Day Baptist Conference."

And what of her experience thus far? The first Sabbath she was taken from the garage long before daybreak. Loaded with personal belongings of Pastor Nathan Thompson and seven passengers she headed west from Kingston. She greeted the dawn a few miles out of Spanish Town and cheerfully sped us on our way along the crooked Jamaican roads. It was some 92 miles from "home" that she brought us to our destination — the Bethsalem Church. There a special service of installation was held for their new student pastor, Nathan Thompson, followed by the morning worship service.

Immediately afterwards, and with two additional passengers, she drove the narrow, rocky, and steep road to Accompong Town just over three miles away. There, another similar service was held.

As we went slowly down the steep grade towards home the heavens opened and rain poured down. The return journey

was to be different. Mud, rain, slippery rocks, and, in the valley, dust took away the shine and our new "missionary" first knew more of the rigors of the work. She took it all in stride, however, and brought us safely home to Kingston at a good hour.

Needless to say, we are so thankful for our new "missionary." We trust that with proper food, care, and love she will remain useful and faithful in her service for the Lord. So, THANK YOU, EACH ONE who gave your dollars, who hold the red share cards. They have put a new "missionary" on the field here. And the rest who are missionaries are thankful and praise the Lord for all His many blessings.

News and Plans of Beth and Joan

Nurses Joan Clement and Beth Severe enrolled as students at California Baptist College in Riverside at the beginning of the second semester in February.

It is expected that the nurses will begin a tour of visits to the churches in April directly following the meetings of the Pacific Coast Association.

Their first visits will be made in the Southwestern Association. Following a vacation trip to Jamaica they will visit the Southeastern, Central, Eastern, Western, and Northern Associations in that order. After visiting churches of the North Central and Mid-Continent Associations, they will return to the West Coast for a brief stay before Conference.

Following the General Conference at Covina, Calif., it is expected that they will again travel eastward to New York and take ship for a second term of missionary service in Nyasaland. Reservations have been made on Farrell Lines on the SS African Moon scheduled to leave New York Terminal on Thursday, September 11, 1958.

One-Way Tolerance

Rome says to the Protestants, you must tolerate us because those are your principles, but we are not obligated to tolerate you. — G. G. Brown.

MISSIONS — Sec. Everett T. Harris

Student Quartet Plans

Plans are being made for a student male quartet to assist Evangelist Loyal Hurley in special services during June and early July, 1958. The young men who have consented to serve are: Gary Cox, Salem, W. Va. (first tenor); Wendell Thorngate, Battle Creek, Mich. (second tenor); Owen Davis, Battle Creek, Mich. (first bass); Justin Camenga, Milton, Wis. (second bass).

It is expected that the services of the quartet and evangelist will be centered in the area of Denver, Colo., to give assistance to Pastor Kenneth Smith and the Denver Seventh Day Baptist Church.

Plans call for the young men to meet at Milton for a few days of rehearsal before proceeding to Denver.

Construction of Huge Dam at Kariba, Africa

(Taken from "Africa, Special Report" issue of January, 1958)

Construction is well under way on a mammoth scheme to dam the Zambezi River, creating the world's largest man-made lake and providing power for a country (Federation of Rhodesia and Nyasaland) whose economy is growing faster than any other in the world. It is expected that the turbines will begin to turn in 1960.

Central New York Association Advertising Project

From the Sabbath bulletin of the Verona Seventh Day Baptist Church dated January 18 and supplied by LaVerne Davis, chairman of the Central New York Association Missions Committee, comes word that this Association has appropriated funds for advertising Seventh Day Baptists, with matching funds offered by the Tract Society for this purpose. The plan is to run an ad each month in the *American Agriculturist*. The first ad was to appear in the issue dated January 18. The Association Missions Committee requests prayers for the success of this venture in witnessing for the Cause of Christ and the Sabbath through magazine advertising.

Roman Catholics Seek Billion Dollar School Subsidy

In the Oct. 25, 1957, issue of U. S. News and World Report, Father Virgil C. Blum of Marquette University, prominent Jesuit spokesman for the Roman Catholic Church, called for full government subsidy to his church for its educational program at the elementary and high school level. If the subsidy is denied, says Fr. Blum, then the religious freedom of Roman Catholics is being suppressed.

Fr. Blum's subsidy plan had previously been endorsed by Cardinal McIntyre. It provides for "certificates of money value" cashable for tuition and other costs in parochial schools.

The Roman Catholic hierarchy is shooting boldly for more than \$1 billion annual subsidy — paid, of course, by you and other taxpayers. This is no longer a matter of bus, books, or "marginal benefits"; this is it! This is full government subsidy for parochial schools. If this program prevails, it means that the Roman Church will have a billion a year in tax funds before it collects a nickel from its own members.

Dr. Glenn L. Archer, Executive Director of Protestants and Other Americans United, believes that the only organization in America that dares to fight the Roman Catholic subsidy demand openly and forthrightly is POAU. He declares: "We have fought it for ten years until the churches are awakening to their peril. We will continue to fight it. We will fight it in the courts; we will fight it in every state of the union; we will fight it in Congress; we will fight it in the press; we will fight it everywhere. We will fight to win. The big job is educational — to break through the curtain of Catholic censorship and let the public know what is going on."

If tax funds were allocated to Roman Catholic schools, Protestants and others would find themselves in the impossible position of being required to pay toward the support of an educational system which teaches that their own religion is "counterfeit" and "false" and has no real right to exist. — C. Stanley Lowell.

Vocational Training for Developing Leadership in Our Denomination

By C. L. DeLand, M.D.

Every individual member in our churches is faced with two problems: (1) how to choose a vocation in which the Sabbath can be kept and (2) how to fulfill his duties to his church and his God. This article is not intended as a guide toward any particular vocation but an attempt to establish a relationship between religious leadership and vocational training.

We read in 1 Cor. 10: 31: "Whatever ye do, do all to the glory of God." In James 2: 18 we read: "Show me thy faith without thy works and I will show you my faith by my works."

There are certain qualities that are necessary to any type of leadership. Some of these are as follows: (1) knowing your job and paying attention to details; (2) tolerance — not lowering of standards, but an admission that everyone makes mistakes and that no one is perfect; (3) thoughtfulness; (4) honesty; (5) trustworthiness; (6) being able to delegate authority; (7) kindness; (8) knowing those about you (being able to judge character); (9) being willing to do the job yourself, not asking others to do that which you would not do; (10) neatness and cleanliness; (11) humility; (12) godliness — practicing Christian concepts. Many other qualities could be listed, but these will serve as a guide.

These qualities are not achieved by the individual without discipline and intensive study. One cannot lead unless he knows whereto he leads, and conversely, one will not follow a leader whom he cannot trust. Jesus said, "If the blind lead the blind, both shall fall into the ditch." Jesus knew His disciples better than they knew themselves. He delegated authority to those most capable of leading. He said, "Go ye into all the world and teach." He also taught humility: "He that is greatest among you shall be your servant."

Possibly two illustrations will demonstrate what I am attempting to say.

We are building a new home. The men in the construction company that built the house knew so well what to do that the

entire roof was built at the lumberyard. Each "rafter jack" was braced a certain way and one hundred and sixty-eight nails were used for each half of the completed rafter. The roof was then quickly finished at the house and not one change had to be made. It is no mere coincidence that the foreman of this company is a trustee of his church and chairman of its Building Expansion Program. The person building the cabinets is a former superintendent of an adult Sabbath School, and the plasterer is a former church trustee.

The other example is of a doctor who was frankly a poor surgeon, but who was very religious outwardly. He never began an operation without prayer. His results were not of the best and it was the studied opinion of those about him that if he made more of an attempt at improving himself his prayers would have more meaning.

Remember that whatever vocation is chosen we should: (1) know our job; (2) do it to the best of our ability; (3) remember that we do all to the glory of God; (4) keep in mind that when we love God we keep His commandments, and that the fourth commandment is no exception.

Our vocation and our church — a leader in one should be a leader in the other. We have only a short time on this earth, let's make the most of it!

New Temperance Organization

A new Interdenominational Committee on Alcohol Problems came into being at Washington, D.C., on February 7 as representatives of 14 Protestant churches and church organizations ratified a constitution calling for close "co-ordination of effort in dealing with national and international temperance issues."

Delegates elected Dr. Caradine R. Hooton of Washington, D. C., president. He is General Secretary of the Methodist Board of Temperance. In an address to the newly formed group, Dr. Hooton pointed out that the new group includes denominations with membership in the National Association of Evangelicals as well as those affiliated with the National Council of Churches, thus making ICAP a truly interdenominational body.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Omaha Diary

The annual meeting of the Division of Christian Education, National Council of the Churches of Christ, was held in Omaha, Nebraska, February 9-13, 1958.

The secretary of the Seventh Day Baptist Board of Christian Education is a member of two parts of this meeting by virtue of his office — the Commission on General Christian Education and the Denominational Executives Section. By board appointment he is a member of the Committee of Administration and Leadership, and by choice an associate member of the Committee on Youth Work.

The first day we met for three sessions with the C.G.C.E. Here reports were given by the general director and committees. The biggest item of business was the voting on 29 proposals for work to be done by the various sections of the Commission. In November of 1957 these proposals had been sent to all the members of the Commission for study, and now were discussed and voted through. They dealt with "The Church School Year," "Evaluation of Christian Education," "Problems of Race Relations," "What Books to Print," etc.

A panel of experts, Dr. D. Campbell Wyckoff of Princeton Seminary, Dr. Paul Vieth of Yale Divinity School, and Dr. Kenneth L. Cober, American Baptist Executive in Christian Education, led our thinking on "Significant Developments in General Christian Education." They were unanimous in the opinion that lay leadership was gaining its former prominence in Christian Education — this to be highly desired. They noted that more ordained men were entering the field of Christian Education than ever before, and that more colleges were offering majors in this field. All these are encouraging.

The Sylvania Award, given to the Division of Christian Education for the best religious TV series in 1957, "Look Up and Live," was on display. The Audio-Visual Committee showed selected kinescopes of one of the "Look Up and Live" series. It was noted that the CBS TV network gives \$400,000 in labor and production

each year for the showing of this program as a public service to Protestants.

Monday night all were invited to a preview of the film, "Mark of the Hawk," in one of the local theaters. This film was produced by a member denomination through a professional British film firm. It deals with race relations in Africa and will soon be offered at your local theater. We highly recommend it for all our people. (To be continued)

New Filmstrips Available

Eight new filmstrips in sharp color which illustrate and explain some of the basic doctrines of the Christian Church are now available free of charge from the American Sabbath Tract Society at Plainfield, N. J. They are suitable for young people and adults and would be especially useful in churches where pastors and teachers are studying the doctrines of our own church. Note the description below of the first two in the series.

God and His World

Where alone can we find security in this age of insecurity? What does it mean to you that God knows all things and is present everywhere? What does the Bible mean when it speaks of the triune God? Is God a person or an impersonal force? God's many attributes are summed up in the one word "God is love." Discussion questions included.

The Origin of Man

Why did God create man? How did God create man? How does man differ from other living creatures? What purpose does man serve in God's world today? How can God's gifts be best used for man's good? Discussion questions included.

Just received from our supplier after a long wait a number of filmstrips on events in the ministry of Christ which go well with the Junior Sabbath School lessons. Watch the Recorder for more descriptions of available material. Special occasion filmstrips must be ordered early to avoid disappointments.

WOMEN'S WORK — Arabeth DeLand

**WORSHIP SERVICE FOR MARCH
Hope**

By Mrs. R. Wendell Burdick*

Call to Worship: Jeremiah 17: 7

Hymn (to be sung or read):

"The Solid Rock"

Scripture: Romans 8: 24

It is said that following World War II, in a dark, cold bunker in Germany, these words were found on the wall:

"I believe in the sun, even if it does not shine.

I believe in God, even if He is silent. I believe in love, even if it is hidden."

With these words, one of the refugees has given a wonderful testimony of his hope and confidence.

It is up to us to realize that God really is our hope. We must always put Him first, so that when we are faced with wretchedness, illness, and death, we may face them unafraid. His strength is made perfect in our weakness. Let us keep the star of hope shining in our hearts.

Scripture: 1 Corinthians 15: 19

Above the entrance to a tunnel in the Austrian Alps, these words, "In Thee, O Lord, do I hope," are written in Old Roman language. Let us stop and consider for a moment the psychology of finding such words in such a place.

What mistake could be greater than that we Christians should be spared the tunnels of life and travel only on the sunlit plains? In 1 Peter 1: 7 we read: "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Therefore, the difference is not that we should be spared the hardships of life, but that we in all faith can write on every tunnel of our lives "In Thee, O Lord, do I hope." Christ lets us see, even in the darkness, glimpses of light opening into our world of light. Let us keep the star of hope shining in our lives.

Scripture: 1 Peter 3: 15

Our hope must be an active force, not a passive one if we are to "grow in

Christian grace." Many of us who have been brought up in Christian homes may feel that we know Christ and His truth, but we do not know if faith, with us, is only a matter of custom and inheritance. Each must come to know Him personally. To know Him and the meaning of Christianity, we must go to Christ and, by prayer and study of His teachings, learn the true significance of our faith and hope. Only when we have made Him the hope of our own lives can we share our star of hope with others. Christ IS the hope, both for now and for eternity of everyone who puts his faith in Him.

Guided Prayer:

Let us thank God that Christ is not only the hope of the world in general, but also of every individual in particular —

May we thank Him that amid all the stress and care of our daily lives, we can still nurture the hope of a better world —

Let us pray that we may always live according to His will and His commandments —

May He reveal to us our responsibility to our fellow men —

May we trust Him with all that we are, and have and hope to be —

We pray all in His Name. Amen.

HOPE

Soft as the voice, as the voice of a Zephyr, breathing unheard,
Hope gently whispers, through the shadows,
Her comforting word:
Wait till the darkness is over,
Wait till the tempest is done,
Hope for the sunshine, hope for the morrow,
After the storm has gone.

— Author unknown.

Closing thought: My hope, today and always, is in Christ.

About the author:

*Virginia Moulton Burdick, the mother of four, is a member of the De Ruyter, N. Y., Church. She holds multiple offices in the various organizations of that church.

Christian World Mission in Our Day

By Kenneth Scott Latourette

We are living in one of the greatest days of the Christian Church.

This statement seems to be contrary to obvious fact. Again and again we are told that we are now in the post-Christian era. Much evidence can be adduced to support this assertion. Communism, emphatically anti-religious, has taken possession of fully a third of the human race and its leaders express confidence in its further spread. Secularism has pervaded even more of the world. Church attendance in most of Western Europe is at a low ebb, in both Roman Catholic and Protestant lands. In much of Latin America secularism seems about to triumph over the inherited Roman Catholicism. Both Communism and secularism have arisen in what we once called Western Christendom. That is the region where Christianity has longest had the nearest approach to free course. Does this mean that Christianity has given rise to forces which are destroying it? Has Christianity dug its own grave?

Yet, in striking contrast, in at least four ways Christianity is more potent in the affairs of men than ever before.

First of all, Christianity is more widespread geographically than it or any other religion has ever been. In only one country which claims political independence, Outer Mongolia, is there no organized Christian church. To be sure, in many countries Christians are small minorities. In China, with its nearly six hundred millions, Christians number less than one in a hundred. In India, next to China in the census figures, only about twenty-five in a thousand claim the Christian name. Japan, smaller, but rapidly resuming a place of leadership in East Asia, has less than five Christians to a thousand of its population. Yet in all three lands, as well as many others, the proportion of Christians has mounted sharply in the present century. As at no other time, it can now be said that Christianity is worldwide. In the past hundred and fifty years, the spread of Christianity has proportionally been more

through Protestantism than any other branch of the Church.

In the second place, Christianity is more deeply rooted among more peoples than ever before. Only a generation ago, in most of Asia and Africa it might have been said to be the religious aspect of Occidental imperialism. Most of the church executives and the heads of Christian schools and hospitals were from Europe or America. That was chiefly because no nationals were available for these posts. For well over a hundred years great missionaries have had as their announced objective the bringing into being of self-governing, self-supporting, and self-propagating churches. Their dream is being realized. Increasingly from the "younger churches" leadership is emerging. Much of it is the equal in devotion and ability to the best in Europe and America. That leadership is taking its place in ecumenical councils. It is more that symbolic that one of the presidents of the World Council of Churches is a Latin American and another an Indian.

Striking evidence of the fashion in which Christianity has become rooted outside the Occident is the ability of churches to carry on and prosper when, through political exigencies, missionaries from the West have had to leave. For instance, during World War II all missionaries among the Bataks in Sumatra were withdrawn, imprisoned, or interned. Yet in the interval before missionaries could return, the Batak Christians had increased by about a hundred thousand. Only a little over a century ago not only were no Christians to be found among them, but two early missionaries from New England who attempted to gain entrance to them were killed and eaten. The Gospel was brought to them by German missionaries and made such headway that a strong self-governing, self-propagating, and largely self-supporting church exists. Because of the Communist control of the mainland of China practically all missionaries have left the country. The few who remain are in hiding or in prison. In the first years of the Communist administration, a sharp decline in the number of Christians followed, notably in the rural

districts. Latterly, in a number of cities, conversions are being reported and Protestant churches are once more gaining in numbers. Protestant theological education is being maintained in at least four strategically located centers.

Third, Christians are coming together as never before. Never have all who profess and call themselves Christian been united in one visible ecclesiastical body. Even in the first century, as the New Testament reveals, followers of Jesus were divided by deep gulfs and accused one another of betraying the Gospel. In succeeding centuries divisions multiplied. They have been particularly marked among Protestants. Indeed, by its very genius Protestantism has seemed to be hopelessly fissiparous. Yet it is among Protestants that the movements for unity have arisen. As all of us know, they have taken many forms — among them, local, state, and national councils of churches, unions of different denominations, and on a world scale the International Missionary Council and the World Council of Churches. Some of these bodies have reached out beyond Protestantism and have drawn non-Protestant churches into fellowship. In quite new ways Christians are moving toward a fulfillment of the prayer "that they all may be one."

In the fourth place, the influence of Christ is extending far beyond the borders of the churches and is making itself felt more widely than in any previous age. Examples could be multiplied. The United Nations, having in its membership many nations which make no pretense of being Christian, clearly owes its origin to impulses which stemmed from Christ. Sun Yat-sen, whom even the Communists honor as outstanding in the revolutionary changes of the present century in China, obtained his formal education from missionaries, early made an open Christian profession, and on his deathbed asked for a Christian funeral. Through him something of Christian idealism permeated China. Gandhi would have denied being a Christian, but he gladly acknowledged his debt to the teachings and example of Christ and sustained his spirit by Christian hymns. When he was assassinated, many

Indians declared that he died a Christlike death: taking Christ as the standard by which to measure their national hero. In neither China nor India is the influence of Christ dominant, but in both lands and elsewhere in the world Christ is making Himself felt as never before.

What, in view of these facts, both those counter to the Gospel and those witnessing to its mounting power, should Christians plan for the Christian world mission? First, we should clearly have as our aim nothing less than seeking to win all men to discipleship to Christ. Even that is less breath-taking than the vision cherished by the first generation of Christians of making disciples of all nations, baptizing them, and teaching them to observe all that their Lord had commanded them — including the apparently impossible commands in the Sermon on the Mount.

Second, we must endeavor to do that together. A recent slogan, "mission and unity," arises from the genius of the Christian faith as expressed in the prayer "that they all may be one that the world may believe." This means that so far as possible all Christians of all lands must plan and work together for the fulfillment of that dream. To some extent this is already being done through the World Council of Churches and the International Missionary Council. They are in increasing association with each other and bid fair to be integrated in the next few years. Only a few months ago Christians of East and South Asia came together in Prapat in Sumatra and formed the Asian Christian Conference for the express purpose of assuming co-operative responsibility for presenting the Gospel to their part of the world rather than leaving it to missionaries from Europe and America.

Comprehensive planning and effort mean an increasing rather than a decreasing participation by Christians of the United States. Here are the major resources in finances and personnel for the carrying out of the world mission. In utilizing these resources we of the United States must collaborate with the Christians of other lands. More and more those whom we have called missionaries must regard themselves as "fraternal workers"

in the "younger churches" of Asia, Africa, and Latin America and must go at the request of these churches to assist them and to work under their direction. In all this we are laborers together, and with Christ. — Used by permission. — E. T. H.

Study and Kitchen

I had been typing away at an article and now it was completed. Exultingly I went into the kitchen and announced to My Lady there, "I've finished my piece." Just as triumphantly she replied, "I've finished my pie."

Now pieces in the study and pies in the kitchen go together. Creative folk who do up manuscripts are sometimes wont to look down upon culinary artists who do up meals, and cooks sometimes poke fun at long-haired dreamers who frame essays but cannot fry an egg. But whatever poems or pies, whichever our specialty, the Cult of the Study and the Cult of the Stove need each other. Pieces would soon languish if there were no pies. And life is more than meat — man does not live by bread alone.

There need be no warfare between the School of Martha and the School of Mary. Mary was the meditative sort. I'll venture she could have written some good articles on those chats with Jesus. But things would have been top-heavy around Bethany if Martha had not been in the kitchen. The kitchen almost got Martha down, at least once, but if all Marthas left the kitchen for good we would all be down. Vance Havner, in *Rest For the Weary*, Fleming H. Revell Co.

SUBSCRIBE NOW

The year 1958 is a good time to start new subscriptions to the *Sabbath Recorder*. New subscribers will get four special-issue *Recorders* free during this calendar year, an offer which has not been made for several years and may not be possible to make in 1959. Not only is the magazine of greater value to you at the same low price of \$3.00, but it is more valuable to people outside the denomination. Persuade your friends to take advantage of this offer and give as many gift subscriptions as you can.

Teen Talk

The Choice Is Yours

Message to the High School Youth of New York City

By Dr. Haven Emerson

For better or worse each of us chooses what he shall take into his mouth to taste, swallow. Our growth, work, study, play, and success in life are all directly related to such choice. What we swallow should help, not hinder us, should leave our body tissues and organs better, not worse, in their substance and abilities to serve us. We may get temporary comfort or brief pleasure of taste from the solids and drinks that we take or these substances may make or mar our very way of life.

What I have to say may help you to make a wise decision. Alcohol, offered as it is so often in ways to tempt the curiosity and imitative inclinations of youth, calls for decisions that you yourselves will make, and at a time of life when the most of you are quite generally uninformed as to the true effect of the substance upon your minds and bodies, or upon your conduct whether at work or in play.

When you choose to swallow alcohol, whether in low percentages in beer or in higher percentages in wines, distilled liquors or liqueurs, a lot of surprising things occur that you find it hard to explain or understand. First of all, you feel a change, a sense of warmth, a vagueness in your contact with others, a remoteness that makes you rather irresponsible. You talk more, your voice rises, you feel elated and think you are stimulated, while as a matter of fact your self-control and judgment are at once depressed.

It will surprise you when your companion who decided not to drink tells you of the awkward, vulgar, coarse, and impolite things you did in the thoughtlessness of your drinking, and you do not know why or how you behaved in ways so contrary to your upbringing, your decent inclinations, your rational, normal habits.

When an alcoholic drink is offered, why do you take it? Probably because of curi-

osity and the example of others, or just because you don't quite know how or why to say, "No, thank you!"

Small Doses

Alcohol, even in small amounts, slows our reaction time from five to ten per cent, so that our eyes and hands do not work together, nor the body respond with the usual speed and accuracy to a warning of touch or sound or sight. Whether at work or play we become less efficient after drinking alcohol. Remember, I am not describing the severe or late effects as seen in a drunkard or person obviously intoxicated, but merely the mild, early, and temporary changes in mental and bodily performance in quite healthy young men and women, high school boys and girls, when they take alcohol.

Such effects are more marked and quicker to appear when the alcohol has been taken when the stomach has no food in it, and the effects in proportion to the amount taken are greater the less the body weight and the more immature and unstable the character and personality of the drinker. These are simple truths supported and vouched for by the medical sciences and so taught in all our schools of medicine today.

The Choice Is Yours

You are to choose whether what you drink and swallow helps you to keep and develop your health, or steals away your capacity to think quickly and reason clearly, and makes your behavior unreliable. For those too unstable or weak, or with such a sense of inferiority that they think they need something to support their self-respect, alcohol proves to be a weak and deceptive crutch, a depressant not a stimulant, something apt to betray them into weakness and shame when they want to appear their best.

Keep your eyes and ears open when you find yourself where alcohol is used by young people and tell me if I have overstated the truth. Trust your own unclouded minds rather than the unreliable emotions roused by the drug effects of alcohol.

PROGRESSIVE EVANGELISM

Dr. Loyal F. Hurley

The Gospel of Jesus Christ is a much greater message than is usually proclaimed. It is the Evangel, Good News, of all that God has planned for His children, and for the world. Many individuals and churches that are considered evangelistic teach only the beginning of evangelism, only the message that man may be forgiven and become a child of God. Of course, that is Good News indeed, but it is only the first portion of what God has planned for His children. For He not only wants men to be born into His Kingdom, but to grow to maturity in that Kingdom. Paul spoke of that growth as continuous progress, "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ, so that we may no longer be children" (Eph. 4: 13, 14a).

Some of us know congregations where little is ever taught except the need of accepting Christ as Savior. Little is taught about growth in grace, about how to study the Bible, about methods of deepening the life of prayer, about how to meet disappointment and sorrow, about how to conquer bitterness and resentment, about how to face false witness of those who disagree with others. Little is ever taught about the duty of a Christian to the church and the world, or of the social implications of the character and message of Christ. Little is taught about the rich heritage that the Holy Spirit is waiting to bestow upon surrendered lives, both here and hereafter. Thousands of Christians remain all their life long only babes in Christ, and so never know the blessed fellowship which might be theirs, or the joy of stewardship of money and time and talents dedicated to Christ and the Kingdom.

Others are taught such a small concept of the Plan of God that they are always pessimistic and full of fear. They are reminded so much about the wrath of God that they never really conceive the love of God. The idea of penalty is made so prominent that it overshadows the truth of grace.

Still others are so educated theologically and philosophically in the ideas of humanism and man's sufficiency and freedom that they almost forget that this is not man's world, but God's world. He created it, man didn't. And God will have the last word about it. Why did so many Christians go into a panic when the first sputnik was launched into space? Is a little ball whirling about our globe the final authority of the universe? Do mechanical gadgets or strutting dictators have the last word on earth?

If our churches were taught aright both history and the Bible there would be more spiritual growth, and Christians would be a bit more like they were in New Testament times. The early Church triumphed during the persecutions of the Roman emperors. The Church lived on in spite of the conquests of Huns, and Tartars, and Turks. While hordes of barbarians were devastating Rome, St. Augustine was writing his "City of God," an attempt to show that God's Kingdom could and would survive all human efforts to overthrow it. God is still the sovereign God of all the earth.

The Bible is full of that truth. Our Lord is One "who accomplishes all things according to the counsel of his will" (Eph. 1: 11), not only among men, but in the whole universe, "because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Rom. 8: 21). No wonder Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12: 32). All Christians seem to know John 3: 16, but few of them know John 3: 17 which reads, "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him." If we really believe the whole Gospel we will again be ready to witness, to sacrifice, to suffer, to endure, to spread the Gospel to all the earth.

Each issue of the Recorder is informative, interesting, and challenging. I always pass my copy to Bob Pandolphi. — Jennings Randolph, Director of Public Relations, Capital Airlines.

NEWS FROM THE CHURCHES

COUDERSPORT, PA. — The annual meeting and oyster dinner were held Sunday, January 12, at the community building. At the business meeting the following officers were elected for the year 1958: moderator, William Thompson; vice-moderator, Don Stearns; clerk, Lena Haskins; treasurer, Rachel Kenyon; organist, Zeruah Stearns; solicitor and collector, Don Stearns; trustee for 3 years, Roy Thompson; hall trustee, Steven Snyder; Lord's Acre chairman, Leonard Kenyon; junior choir, Zeruah Stearns; senior choir, Rachel Kenyon; Recorder correspondent, Georgianna Snyder.

Highlights of the year:

Electric organ purchased by Don Stearns and Mr. and Mrs. Earl Kenyon in appreciation of past and present organists.

An amendment to the church by-laws, expressing willingness to accept associate members.

The first budget ever drawn up was adopted for the year.

Pastor Van Horn's report on accomplishments and plans for the future. (Pastor Van Horn gave special thanks to the choir members and leaders for their fine work, also special congratulations to the youth for their work.)

Successful Lord's Acre project netting \$285.30.

Pastor Van Horn requested to complete necessary arrangements with the Rev. Loyal F. Hurley to conduct evangelistic meetings at our church in the early spring.

The Sabbath School has been very active. Money from the Sabbath School collections has been sent to: Our World Mission, Church World Service, CARE, needy families, and given to the pastor for car expense, to name a few. Mittens were brought for a Christmas Mitten Tree and are being distributed to needy children.

Plans are in the making for a contest to stimulate better and more regular attendance.

The Women's Study and Service Society has also been active during the past year. The activities, in part, are as follows: 1. Two quilts. 2. Did mending and ironing for the Harrison Valley Children's Home. 3. Remembered all the men and women staying at the County Home with birthday

and Christmas cards. 4. Contributed \$100 toward the pastor's salary. 5. Made cancer dressings. 6. Packed and mailed candy to servicemen. 7. Bought and dressed dolls for migrant children (more are in the making). 8. The latest project is making 12 pairs of pajamas for the Nyasaland Mission. — Correspondent.

EDINBURG, TEX. — The church held its yearly business meeting and dinner on January 1. Church officers elected were: moderator, James M. Mitchell; clerk, Mrs. L. L. Van Horn; treasurer, Mrs. J. R. Boehler; chorister, Rose Marie deLeon; usher, Junior deLeon, with Harold Boehler as assistant; trustee for three years, George Sylvester. Pastor Mitchell asked that we not give him another call as pastor since he has been here nearly six years and he feels that we need a change. Thus we are free to call another pastor and he is free to accept a call somewhere else. In the meantime he has generously consented to continue preaching and leading services.

At the Sabbath School business meeting held the same day weekly Bible reading for the year was reported. The total chapters reported for the year was 4,628.

We lost two church members during the year by death. Our membership now stands at eighteen resident and eleven nonresident. The Sabbath School has 35 members besides 22 in the Home Department. The average attendance was 23. Church attendance was about the same, and at the midweek service there were about seven or eight young people and adults each week.

At the beginning of the worship service on Sabbath morning, December 28, we had a dedication for the much appreciated memorial gifts received during the year. In memory of Mrs. William H. (Emma) Cockerill the church received: Cruden's Complete Concordance, Peloubet's Bible Dictionary, Rand McNally Bible Atlas, flannel board, pictures and easel, bulletin board, register, water fount, window screens for the auditorium, and a rubber runner. In memory of Loyal L. Van Horn the church received: a 10 by 14 enamel floor covering for a Sabbath School room, tract rack, and door floor mat.

Christian Education on Sabbath afternoons continued throughout the year, a class being conducted for the smaller children, as well as the one for the young people. At the Young People's Christian Endeavor election, January 5, the following officers were elected: president, Harold Boehler; program chairman, Cora Mae Newton; secretary-treasurer, Rose Mary Boehler; song leader, Juanita Newton.

— Correspondent.

ALFRED, N. Y. — At the Sabbath morning service, December 14, the Junior Choir, under the direction of Mrs. Kenneth Davis, and the Men's Glee Club of the university united with our Senior Choir under the direction of Dr. David N. Johnson, to present a very inspiring Christmas carol service. This was the beginning of a delightful Christmas season for the First Alfred Church. The second event was on Sunday at 4 p.m. in the church. The combined choirs of our church, the University Church, and the Chapel Choir of the university presented the annual Candlelight Service. On the following Sunday thirteen members of our choir provided special Christmas music at the Woodbury Universalist Church in Hornell. Our choir has been asked to sing on other occasions in Hornell churches, and is enjoyed very much.

The Sabbath night before Christmas the members and friends of the church met for the annual Christmas party. A bountiful supper was served by the S. D. Fellowship. An interesting program followed, arranged by the primary Sabbath School. One annual feature is the Mitten Tree. Each child presents mittens, scarf, cap, or socks, and these are hung on the decorated tree to be used for the needy children of the county. A free-will offering is taken for our own shut-ins.

On January 12 members and their families met at the parish house for the annual supper and business meeting of the church. Yearly reports were presented and accepted; the budget for 1958 was adopted; and a unanimous vote of confidence was given to our pastor, the Rev. Hurley S. Warren. The following officers were elected: president, Evert Percy; vice-president, Gordon Ogden; clerk, Dr.

The Sabbath Recorder

Paul Saunders; treasurer, Mrs. Robert Place.

Our choir director-organist, Dr. David N. Johnson, has been given a leave of three months. In the interim Brian Rogers of Alfred will be our organist, and members of the choir will direct.

— Correspondent.

Chaplains Conference at Pentagon

The 1958 Command Chaplains Conference convened by Chaplain (Major General) Patrick J. Ryan from January 14-17 closed with a joint session attended by Army Chaplains and representatives of the civilian ecclesiastical agencies which indorse chaplains for military service.

It was noted that interest in religion and participation in religious activities in the Army are on the increase. Attendance at worship services last year totaled 15,699,513, as compared with 15,692,329 the previous year; while attendance at religious education classes increased by twenty per cent, from 3,082,147 in 1956 to 3,652,436 in 1957.

Marriages

Stuart - Brownell. — Elmer Stuart, son of Mrs. Helen Sullivan, of Stephentown, N. Y., and Miss Jessis Brownell were united in marriage at the Berlin, N. Y. Seventh Day Baptist Church on January 25, by the bride's pastor (Advent Christian) assisted by the Rev. Paul Maxson.

Births

Greene. — A daughter, Lecia Lee, to Erwin and Olive Greene of Berlin, N. Y., on Jan. 16, 1958.

Colflesh. — June Elizabeth, daughter of Wayne and Georgia Green Colflesh, was born January 28, 1958. Her parents' home is at Delaware, Ohio.

Obituaries

Sayre. — Mabel Anna Clarke, eldest child of Rev. Herman D. and Anna Jennings Clarke, was born at Unadilla Forks, N. Y., July 25, 1876, and died at Edgerton Memorial Hospital, Edgerton, Wis., Jan. 30, 1958, following an illness of four months.

Mabel lived during her childhood in Churchville and Independence, N. Y., and in Dodge Center, Minn. Committing her life to the Christian way, she was baptized in November, 1887, by her father and joined the Independence Seventh Day Baptist Church. In 1900 she was graduated from Milton College after which she returned to Dodge Center, Minn., to teach.

On December 29, 1900, Mabel Clarke was united in marriage to Charles S. Sayre by the bride's father. (The groom was then pastor of the Berlin, Coloma, and Marquette, Wis., Churches.) Following pastorates, and theological training, in Hammond, La., and Alfred Station, N. Y., the Sayres served the Dodge Center, Minn., Church for 6 years. In 1912 the family moved to Albion, Wis., where they made their home for twenty-eight years — ten in the pastorate of the church. In 1940 they moved to Milton, Wis.

Throughout her life Mabel Sayre was a faithful, practicing Christian who loved her Lord and His church and served joyfully and effectively in many capacities including chorister, pianist, Sabbath School superintendent, and member of the Sabbath School Board.

Surviving are two sons, Maurice, of Tucson, Ariz., and Walter, of Milton, Wis.; and two grandsons and a granddaughter. The funeral service was conducted by Pastor Elmo Fitz Randolph, with interment in the Milton Cemetery. — E. F. R.

Ellis. — Iva Ann, daughter of Samuel and Maria Ellis, was born in Alfred, N. Y., July 2, 1881, and died Jan. 30, 1958, at Daytona Beach, Fla.

She received her education in Alfred, being graduated from the university in 1912. She also attended Columbia University for one year.

After a year of teaching she gave up a professional career to devote herself to the care of an aging mother, after whose death she cared similarly for a sister. Miss Ellis has spent the winters in Daytona Beach, Fla., since 1930 with another sister, Miss Louise Ellis, who survives. Others who survive are a sister, Mrs. Robert L. Coon, of Ashaway, R. I.; and two sisters-in-law: Mrs. Charles B. Ellis of Stephentown, N. Y., and Mrs. Oscar W. Ellis of Bound Brook, N. J. There are several cousins, nephews, and nieces.

Miss Ellis was a life-long member of the Seventh Day Baptist Church of Alfred.

Funeral services were conducted at the Baggett-McIntosh funeral parlor in Daytona Beach, by Pastor Herbert L. Polan. A commitment service will be held at Alfred later. — H. L. P.

SABBATH SCHOOL LESSON

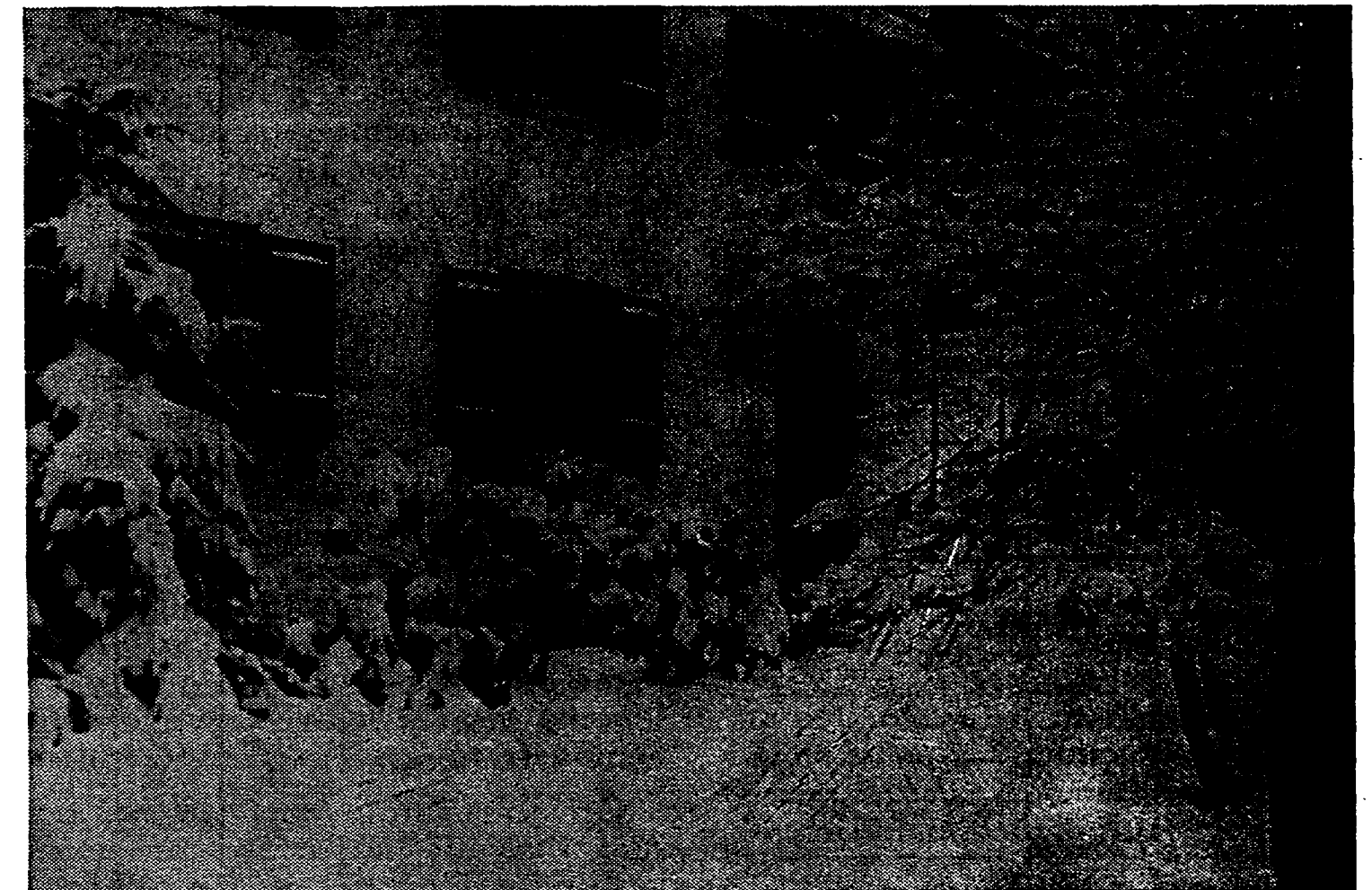
for March 8, 1958

The Church's Influence on Society

Lesson Scripture: Matt. 5: 13-16; Acts 19: 23-32; James 2: 14-17.

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Treasures of the Snow

"Hast thou entered into the treasures of the snow?" (Job 38: 22.) Every snowflake falling in the night is an intricate combination of glistening cloud crystals — in appearance an unmatched treasure from the unseen hand of God. One who has never looked out from snug windows upon nature's ermine mantle has missed a treasure. Ours is a land that yields all manner of fuel, food, and building material in abundance, making it possible for us to view the treasures of the snow from positions of comfort. The love of God constrains us to "Share Our Surplus" with the world's homeless for whom every change in the weather brings trial and hardship.